1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

Even at the time Stewart was writing, however, it is not probable that Te-moana had any authority over the northern coast of Nuku Hiva, although he was probably allied with Pua, A'a Kapa and Haume.

The fact that the people of Haka he Tau and Ha'a Kuti, on Ua Pou, fled to Tai o Hae as a refuge during war, indicates that they were on more friendly terms with the Te-i'i than with the Tai-oa of Haka Ui Bay, which is nearer and more easily reached from northwest Ua Pou.

Uninhabited Islands

Ei Ao was certainly visited at times, but whether it was ever settled by a permanently established population is unknown. Mr. Linton found the evidences of an extensive adze-making industry, many house platforms, and temple sites. Two residents of Nuku Hiva, who had stayed on Ei Ao have described to me platforms on which there were stone and wooden images. Mr. Linton was told that the bodies of deceased Nuku Hiva chiefs were carried to Ei Ao. Christian (5, p. 204) records that this island was formerly inhabited by people called Tuametaki.

Fatu-uku was certainly never inhabited. It is a small, high, flat land mass, the top of which is very difficult of access. The top is said to have much coral on it and there is also coral around the island. The story of Tana-oa explains the presence of coral on top as due to the fact that the island was turned upside down, what is now the top having been formerly the base resting in the sea. Mr. Henry Lee of Pua Ma'u, who has visited this island, saw on top a number of small, well-built platforms. The island was sacred to Tana-oa, the patron of fishermen.

Pua Ma'u fishing expeditions used to visit Fatu Uku to make offerings on his altars. It is said also that the island used to be visited to obtain bird bones and feathers.

Moho Tani[3] has no fresh water on it and was probably never permanently settled. There are house platforms. It is said to have been a fishing district belonging to the Ha'a Mau region of Hiva Oa. Christian was told that it was formerly inhabited by people called Moi-a-tiu (5, p. 205).

[3]A large number of names of localities, names of tribes and subtribes, of sacred places, tapus, local deities, and so on, were obtained. About half of these came into my hands through manuscripts generously lent by the Catholic fathers in the Marquesas, who allowed me to study these writings of former workers in their mission. The rest were obtained from native informants. These data will be published in a separate report.

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sex ratios. No information of this type was given with the 1951 or 1956 censuses. Data of the 1932 census was available, however, for comparisons with that of the nineteenth century. In 1934 there were some 5 births per 100 population, while only 2.7 deaths occurred per 100. In 1942 a slight drop had occurred, but the figures were still close: 4.6 births per 100; 2.9 deaths per 100.

Aside from the fact that the Marquesan population is definitely expanding quite dramatically again, there are a number of facts which /87/ stand out in comparing the above data with that of the present day. Since 1883, the birth rate has reversed itself in relation to the death rate, while the overwhelmingly adult character of the nineteenth century population has given way to one equally as overwhelming in its youthfulness. (It should be noted, however, that much of the increase is due to a disproportionate growth of the population of Ua Pou. On that island the local missionary constantly admonishes his flock of their procreative duties under church law, with the result that the population of Ua Pou now slightly outnumbers that of Nuku Hiva, although Nuku Hiva is some 3 times as large in surface area. This increase in population is somewhat surprising when one considers that the Ua Pou population was only 55% as large as that of Nuku Hiva in 1931, but by 1936 had risen to 73% of Nuku Hiva's population, and by 1946 had attained 91% of the population of Nuku Hiva.

Further, the demographical data presented above conflict strongly with undocumented statements made by Linton (1939) on Marquesan population. His view that tribes rarely exceeded 1,000 people in size (p. 150) does not stand in the light of a large body of archeological data, demonstrating the existence of populations considerably in excess of that figure for most of the main valleys of Nuku Hiva as well as the other islands in the archipelago.

Linton's claim that there were 200 deaths for every

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parental supervision, performing mainly entertainment and recreational functions such as providing musicians and dancers for ceremonies, building tattooing houses, etc. On the other hand, von den Steinen (1928) regarded the ka'ioi as a strictly male group; consisting of a more or less informal cluster of youths around a chief's son. These passed through the tattooing ceremonies together, and while still incompletely tattooed operated as a group of junior warriors with the special duty of obtaining human offerings. As young males, they were also called upon to participate in ceremonies, singing and dancing, and naturally participated to the fullest in the culture, including the aspects of sexual life that were open to them. There is no mention made in von den Steinen's volume of a lack of parental supervision over the ka'ioi. Rather, one gains the impression that they had a considerable amount of responsibility and duties thrust upon them at this time. Nuku Hivan informants were insistent upon the ka'ioi groups as having consisted solely of males. The cognate girls' group was called upokoehu on Nuku Hiva. Both groups maintained houses which were used as dormitories, called ha'e ka'ioi and ha'e upokoehu, respectively. The platforms of a pair of these structures was pointed out to me in Hatiheu valley, Nuku Hiva, and the site of another dismantled ha'e ka'ioi house platform was seen in Taipivai. According to informants, such houses were still used in the early 1900's, with adolescents spending a good part of their free time and their evenings in the dormitories. During the daytime, a girl might be waylaid and carried to the boys' dormitory for serial intercourse, but the boys did not visit the girls' dormitory until nightfall. Not all girls /102/ visited the girls' dormitory; apparently, only a very few resided there permanently.

Handy (1923) reports that no dormitories of this type were maintained in the southern Marquesan islands, but notes that such were mentioned in legends and speculates that they might have existed in the northern archipelago as is borne out here. In view of the fact that the ethnographic data contains a considerable amount of information on general and special